

would naturally arise among the villagers. Lord Kames, in his 'Elements of Criticism,' remarks, that, 'In Scotland, the regularity and polish even of a turnpike-road has some influence of this kind upon the people in the neighbourhood. They become fond of regularity and neatness; which is displayed first upon their yards and little enclosures, and next within doors. A taste for regularity and neatness thus acquired, is extended by degrees to dress, and even to behaviour and manners.'

Two little girls from a city had one day taken a long walk beyond the city, upon a public road. A sudden shower of rain threatened to drench them to the skin. Several houses upon the road offered themselves as places of shelter; the youngest girl proposed to enter the nearest one. 'No,' said the elder, 'we will not go to here, nor into the next, but yonder is a neat, pretty cottage, with flowers in the front yard; I know they will be kind there.' 'But this is the biggest house,' urged the younger sister. 'Oh! but I am afraid to go in here, it looks so dirty and careless; hurry, hurry, sister! for I know they will treat us well where they take so much pains with their neat house and garden.' And the girl's reasoning was correct. There was gentleness and kindness within, as well as neatness and taste without.

Would it not be well if some of our statesmen would condescend to pay more attention to this subject? How often might they become public benefactors, at a small expense of time and money, if they were men of cultivated taste and generous public spirit! Those beautiful avenues of elms in the city of New Haven, are they not graceful, magnificent monuments to the memory of the noble statesman who placed them there? Who can estimate the influence that his tasteful benevolence has exerted upon the community to which he was so great a benefactor?

On a review of this subject, it may be urged, that we are a business people, an industrious people; we have no time to devote to amusements; besides, we are a serious people, and such objects as are here proposed, are not in unison with our habits and feelings. Our cities must grow up and increase as they have done hitherto, without the fostering hand of taste; we are young, and not yet prepared for such improvements, if indeed they are improvements. With due deference to those who differ, and with becoming modesty, we must still urge that the purity of morals, the simplicity and sobriety of the citizens of the United States, would not be endangered by suitable attention to the cultivation of a taste for architecture, and the beautifying of cities and villages. It is as easy to plan a city, a village, or a building, in good taste, as in bad taste, and as cheap too, since that is an all-important consideration. Simplicity of style in architecture is in itself a beauty. A Doric temple is perfectly simple, yet what object of art is more imposing and beautiful? We have wealth enough, if we have only taste to use it, to render our country as superior in artificial, as it is in natural beauty, to almost any country in the wide world. When Athens was at the height of her glory and splendour, she had not one quarter of the population or the wealth that the State of New York now possesses. And New York is arousing herself like a giantess, and soon, we trust, will exhibit to the world buildings which, for, 'nobleness of design, vastness and grandeur of conception, proportion and harmony of parts,' shall rival the decaying glories of republican Athens.

But this is not what we would mainly urge. There may, and ought to be, taste, and even elegance, where there is but little wealth. Every town and village may appear beautiful, if proper attention be paid to the houses and grounds. A rustic farm-house may be convenient and picturesque. A turnpike gate, now a most unsightly object, might be made even ornamental. If we are not yet prepared for these things, we ought to be. Professing ourselves free, liberal, enlightened, refined, without any perception of beauty!

'Beauty was sent from Heaven.

The lovely minstrels of truth and good,

In this dark world; for truth and good are one.

And Beauty dwells in them, and they in her,

With like participation. Wherefore then,

O sons of earth! would ye dissolve the tie?"

#### THE BURIAL GROUND QUESTION.

SIR JAMES MURRAY, the physician, of Dublin, in a letter to a friend on this subject, says, "I remember during many years when I resided in Belfast, there was an extensive graveyard along the east side of Church-lane, from one end to the other of that narrow street. The back windows of all the houses opened into that damp Golgotha, so low as to be on a level with the neighbouring docks and quays. I well recollect that scarcely a house on the cemetery side of the lane was ever free from some kind of low sickness, or its consequences, whilst the south side was comparatively exempt from disease.

At length, burial was prevented in that ground, and a handsome church was erected on it. I understand the adjoining families are now as healthy as any in that vicinity. You are aware, that during thirty years I have been making experiments upon the insalubrious effects of localities where damp, variations of temperature, and decomposing bodies form what I call vast *galvanic troughs*. Fens and marshes, low and filthy streets, crowded lanes and moist situations, are all batteries, emitting disturbed galvanic emanations around. But if you insert deep wires into festering graveyards, and bring them into electrical contact, you will find that there is no battery whose communications are so lethal, as the break of galvanic equilibrium inflated by the vast and continued decomposition evolving in burial-places."

As Lord Dudley Stewart said, at the public meeting mentioned by us last week:—We are proud of our riches, of our talents, of our civilisation, and of our progress in commerce and in all the arts and sciences, and we should be offended if any person presumed to say that this country was not the most moral and most religious in the world, and yet, gracious Heaven! we suffer such things to be in the midst of this great metropolis. But when I mention to you the shocking state of things to which I have alluded, and which is of a nature to harrow up your feelings, and, as I must think, to blunt the sensibilities, and make men careless of the respect to the dead, and also irreligious,—when I mention these things I have not told you all, for a very great deal remains behind. If burials amidst crowded cities are injurious to the morals, they are also fraught with deadly poison to the public health. No subject has engaged the attention of the public or of the Legislature of late years to a greater extent than that of the public health. Sanitary measures have engrossed much of the attention of Parliament, and have occupied the minds of men throughout the country; writings have been poured forth from the press on the subject; meetings have been held again and again, and information to a great extent has been supplied, with the hope of improving the health of the public,—but it may be said that all these endeavours will be in vain, as far as regards the health of towns, as long as the system of burying in the heart of towns is permitted. You say, let us have good sewerage, let us have good ventilation, let us have fresh air and a good supply of fresh water; and I say so too. I know nothing more important; but, alas! it is in vain to have improved sewers, good supplies of water, and fresh air; it is in vain to make the attempt which has been made, and will be renewed, to give poor people an unstinted supply of light by the repeal of the window-tax, if with these advantages we do not also succeed in rooting out and drawing away all interments from the heart of the metropolis. For what would be the use of breaking open the small cramped-up windows of the poor to let in light and air, if that air brought in with it poison? Men say give us air—aye, but give us fresh air—don't give us polluted air, charged with miasma and poison from reeking bodies in a state of putrefaction, which are heaped up at our very doors.

Mr. Walker, in the course of his speech, observed,—The other day I saw a gentleman just returned from Constantinople, who told me that the plague invariably broke out in Turkey in the neighbourhood of burial-grounds. Madlen, in his travels in Palestine, says that plague miasma originates in the putrefaction of animal matter; and decidedly

the best authority who has ever written on this subject, M. Pariset, whose name is well known, and possesses a European reputation, says, that with pure air and water, with healthy food in moderate proportions, none of the singular mutations, productive of death in man and animals could exist. He says, as the result of his long experience and observation in the Levant, that there is only one country in the world in which the plague is permanent, and that country is Egypt. He states further, as the result of his observation, that he believes its origin is entirely due to the emanations from human and animal corpses, but especially from human bodies.

How much longer shall we refuse to listen?

#### DWELLINGS FOR RICH AND POOR.

##### UNION OF CLASSES.

THE arrangement of towns has been but too little attended to; as it must tend very considerably to alter, for better or worse, the character of the city, it should meet with more consideration. An evil is now growing around us of large districts entirely destitute of dwellings for the poor; the consequence is, they lose the advantage of the example of those of superior education; the rich, on the other hand, have not that control over their indulgences by the constant exhibition of poverty; these two classes, instead of growing up together on each other's sympathy and support, are so entirely estranged as to become dangerous to each other (this is clearly shown in the July riots in Paris, when faubourg fought against faubourg); another evil is also very pressing, viz., the poor's rate. In the more wealthy parishes it is diminishing, while in the less fashionable quarters it is increasing to a most frightful extent.

As new communications are about to be opened in districts that are crowded with poor, who must necessarily be driven to the outskirts of London, or press more closely upon the already too densely inhabited rooms of their former haunts, this is a subject not unworthy of the architect's profession, as to how far these evils may be alleviated, and these new thoroughfares he made available for the amalgamation of the rich and the poor. The problem is this, can houses be built in leading streets which will pay better than mere houses over a shop, the present usual mode of building a new street? The plan the writer would suggest is, that a block with a frontage, say 300 feet, and 60 feet deep, should be built on the following plan:—The ground floor to consist of a shop, and over that an entrecol; this portion of the building to be entirely separate, so that a tradesman should be enabled to have a good frontage without the risk of lodgers, the entrecol of course forming the dwelling of the shopkeeper. In an artistic point of view this would be a gain, as the proportion of house would be better than in the more ordinary mode, and the piers would be of a more solid construction. The shop decorations would by that means become accessories to the construction, and not form part of the building. Over this might be placed four stories, to be thus arranged. The two first floors to be inhabited by small gentlemen's families or single persons, each set of chambers forming a complete small house within one door: the two next floors would be occupied by clerks, or the superior artisan. Two staircases would be sufficient for 300 feet frontage; these might be so constructed that two staircases should occupy one well, one leading to the drawing-room and first floor, the other the full height. The whole building to be fire-proof, and warmed and ventilated on the plan of public buildings, say a temperature of 55 degrees. This class of building would suit a principal thoroughfare, and inferior classes would occupy the side street. It is a matter that cannot be too often enforced upon the public, that an ordinary mechanic cannot obtain, even at the high rate he pays in proportion to his income and quality, a really wholesome apartment. It should be enforced upon the profession to make their art popular; many of our most wealthy districts have grown up almost without their aid. It is but too generally thought that the architect designs only public buildings and country mansions; let it be shown that his science can administer to the